A

TREATISE

PARTLY

THEOLOGICAL,

And Partly

POLITICAL,

Containing ſome few

DISCOURSES,

To prove

That the Liberty of PHILOSOPHIZING (that is Making Uſe of *Natural Reaſon)* may be allowed without any Prejudice to *Piety*, or to the *Peace* of any *Commonwealth*.

And that

The Loſs of *Public Peace* and *Religion* itſelf muſt neceſſarily follow, where ſuch a *Liberty* of *Reaſoning* is taken away.

Hereby know we, that we dwell in God, and God in us, becauſe he hath given us of his Spirit. 1 John, iv. 13.

Tranſlated from the *Latin* of SPINOZA.

LONDON:

Printed in the Year 1737. And Sold by the BOOKSELLERS of *London* and *Weſtminſter*.

THE TRANSLATOR TO THE READER.

THE Gentleman *that turn'd the following Treatise Written Originally in* Latin *into* English, *did it at spare Hours, only to divert and please himself, and therefore cares not who is displeased with his having done it. There are certainly some, who will pass very severe Censures upon this Treatise; but that will not at all concern the Translator, who is not bound to make good the Authors Opini-*

ons, being only obliged to juſtify, that the Verſion hath truly and faithfully (tho' not every where Word for Word) render'd the Authors Senſe and Meaning. Religion and Government being the Subject Matter of the Book, 'tis eaſy to gueſs what Sort of Men are like to decry it; but let thoſe who are angry and find fault with it anſwer it; In the mean time the Crape Gown and the Long Robe are both defied to prove there are any Tenets in the whole Treatiſe, half ſo dangerous or deſtructive to the Peace and Welfare of human Society, as thoſe Doctrins and Maxims are, which have of late Years been broached by time-ſerving *Churchmen and* Mercenary *Lawyers; for which they juſtly deſerve the hatred and contempt of all Mankind. Nothing more needs be ſaid to any Reader, than to deſire he will deliberately read the Book twice over, before he condemn or commend it, when that is done, whether he like or diſlike the Treatiſe it ſelf, or the Tranſlation of it, ſhall be all one to him, who never valued*

lued himself upon other Peoples Opinions, nor did ever think any part of his Reputation depended upon the Judgment of Fools or Knaves.
